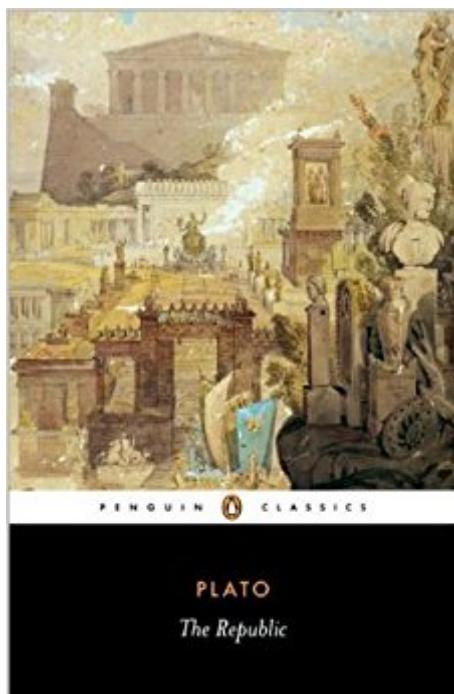


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The Republic (text Only) 2nd(Second) Edition By Plato,D. Lee, M. Lane



Synopsis

The Republic (Penguin Classics) [Paperback]Plato (Author) , Desmond Lee (Translator)

Book Information

Paperback

Publisher: Penguin Classics; 2nd edition (2007)

ASIN: B004E6RAGI

Average Customer Review: 4.4 out of 5 stars 787 customer reviews

Best Sellers Rank: #802,429 in Books (See Top 100 in Books) #98 in Books > Politics & Social Sciences > Politics & Government > Ideologies & Doctrines > Utopian

Customer Reviews

The Republic (Penguin Classics) [Paperback]Plato (Author) , Desmond Lee (Translator)

This is a review of Christopher Rowe's new (2012) translation of Plato's masterpiece, the Republic (ISBN 0141442433). It is not a review of Plato's Republic as such, but solely of the merits and demerits of Rowe's translation. I've never quite trusted Rowe as an exegete of Plato, as he's got too much of his own personal agenda intrude on his analysis. His joint book with Terry Penner on the Lysis, for instance, falls far short of giving us an unbiased, expansive, authoritative commentary on the dialogue, especially when compared to more sober competitors like Michael Bordt's in the Göttingen Plato. But as a translator, Rowe has proven time and again that he's singularly scrupulous, and attentive to technical detail where it matters. His renderings of Plato's Politicus (Statesman) and Aristotle's Nicomachean Ethics, the latter published with Sarah Broadie, are probably the most authoritative around. The same can be said for this newest of his translational efforts. In general, translations of the Republic usually err on the side of either trying too heavily to recreate the literary qualities of the original, or miss out so much of that detail because they try to be super exact on technicalities, that in either case the English falls far short of giving us a good understanding of Plato's Greek. The solution, so far, is to read Plato's Republic with (at least) two translations side by side. For instance, on the literal I've found Desmond Lee's quite good, and on the literary, Tom Griffith's stands out. Among the older ones, Paul Shorey's is particularly good on the literary side. Others, like Cornford, Waterfield, or Grube (even when revised under Reeve) can be safely avoided, for having the translators' hobby horses intrude on and mar the main text. It's a bit hard to place Rowe on this spectrum from the literary to the literal, because he's consistently improved the situation on both sides of the spectrum - and I can think of no higher praise. For one,

Republic, book X, translators like Lee (1974) and Griffith (2000) render οἰκεῖα as 'furniture', not as furnishing, but as furniture, given that Plato illustrates the term by the examples of a table and a couch. On the broader meaning, conveyed by the cognate adjective οἰκεῖος, the term conveys the entire class of things 'prepared by art, artificial' (LSV s.v.), and is opposed to natural things, things produced by and in nature (οἰκεῖα, οἰκεῖος), in Republic 510a and 515c. Plato's discussion moves from the narrow usage (in 596b1, b5) to the broader one (596c6). Traditionally, translators convey this by translating the first use as 'furniture' (e.g. Lee and Griffith) and then go to 'artifice'. Rowe, however, is less clear. He begins with the fully generic translation of *skeuō* as 'product(s)' for 596b, picking up the term from his equally tendentious translation of οἰκεῖα in 595c8 as 'imitation' (brackets mine to indicate his additions), and at 596c Rowe changes gear to render *skeuō* as 'manufactured items'. No attendant note is given, and readers are left to wonder, as they have for generations, what explains this sudden change of pace. I'm not sure Rowe's approach is superior or inferior to Lee's and Griffith's, but it indicates to me abundantly that one can't rely on his translation without comparing it to others. I doubt he would disagree. At the same time, his earlier efforts on *Statesman* and *Nicomachean Ethics* have, in my opinion, done just that - become so authoritative that one can reliably work on their basis alone. For those reasons, I'd heavily recommend customers interested in Plato's masterpiece to purchase Rowe's translation. It's clearly superior to many competitors out there. At the same time, Rowe will supplement, but not supplant, earlier efforts, particularly those of Lee and Griffith. As far as the publisher is concerned, Penguin can be congratulated for sponsoring a new translation so soon after revising Lee's twice in the past ten years, under the careful leadership of Melissa Lane and Rachana Kamtekar. At the same time, something is lost in the transition. I can't speak for Lane's, but Kamtekar's version of Lee offered helpful diagrams and illustrations in notes and appendices. Undergraduates, not to mention lay readers, find a lot of Plato's text hardgoing without the occasional image to explain how things 'hang together'. Plato's simile of the Line in book V, for one, is incredibly densely presented, as is the 'Spindle of Necessity' in Book VIII. Kamtekar's edition had helpful illustrations on such points, and retained Lee's wonderful introductions to sub-sections of the main text, which set the scene and pre-empted some of the more current misunderstandings that twentieth and twenty first century readers are prone to. This is now replaced by Rowe's own (3-page) synopsis of the dialogue, which is frankly a poor man's substitute for Lee. For reasons beyond me, Penguin decided to kill this material. Rowe's notes and appendices are entirely devoid of imagery. And, while we are at it, Rowe's reading list is, if anything, twice as

short as Kamtekar's, and no longer comes into neatly categorized themes of the Republic. Writings on aesthetics had to suffer in particular. While I'm glad to see Verity Harte's and Myles Burnyeat's efforts recognized in this area, Alexander Nehamas' older - and equally good if not superior - offerings have been chopped off. The same is true for a great many other essays and books that, I feel, deserves mention to a first time audience coming to Plato. Rowe sees fit to mention Julia Annas' work on Plato. As I said in my review of her 'Introduction', this reputation is frankly undeserved and compares very poorly against recent alternatives, most of them omitted by Rowe. In the end, then, the book is a mixed result of the very variety I've come to expect from Rowe. Top notch translation, but a tad tendentious when it comes to the work of other scholars. Still, I'm very happy with the purchase, and would recommend it warmly to others.

Some of the greatest philosophy on the soul, citizenship, and general dialectic conversation ever written in Western Civilization.

My first philosophical work, I enjoyed it even though the content was a bit dense and a little over my head at times. The analogies get a bit repetitive but nothing too difficult. The amount of thought put into this work is astonishing, and even though it's not the most insightful book you will read today, it was extraordinary at the time as human thought about justice, the just state, government, marriage was in its initial stages. This was a stepping stone for me and should be for anyone else getting into philosophical context. I am satisfied with having learned about rational thought of man and the 'truth'.

The actual book itself is excellent - paper has a good weight, texture, and the cover lots incredible. However, while reading I found many typos and incorrectly punctuated sections. I still really enjoyed the The Republic. I would recommend everyone read through it at least once.

In my many decades of studying many subjects and philosophy, I tend to forget certain passages in some of the best philosophical books. In this case I have read many times Crito and Apology, however, I wished to recall a certain passage in Phaedo. The LOEB Classical Library books are excellent for the young and old, and especially the few of us who can still read and translate the Athenian - Ionian language from 25 centuries ago. The classic language has no equal in its precise but difficult syntax's structure which makes it perfect for expressing complex ideas in a few words. "To Lakoneein esti Philosophen" they used to say. which translates to: speak briefly as the

Lakaedemonians and then you might be considered a Philosopher. (see how many more words have to be used to translate 4 words from then). What a crime it will be when this language is lost. So, I highly recommend these books even if one does not read classical Ionian language. The English translations are as precise as the literati from England can make it. Yes, they are not perfect for me and I am improving in certain portions for my sons and grandchildren.

High school level and good price.

4 Stars for Plato's curious work. I can't say I enjoyed reading it but it was illuminating to witness Socrates, the proto-fascist, at work. It's also curious to note that Plato/Socrates's ideal State was by no means a Republic; rather, it was a fascist dictatorship dressed up in lofty language.

An outstanding classic to revisit during this time of fewer moral guideposts and toxic political acrimony.

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